1: Karsten--2 (1916-18) 1935 Jivaro
116, 172 (1928-29)

"....we know that the dominions of the Jibaros have not always been confined to the virgin forests of Eastern Ecuador. There are certain regions of the Ecuadorian Sierra, but even the coast regions of the provinces Esmeraldas, Manabí, Los Rios, Gayas, as well as the Peruvian department Túmbez (1). Thus it appears that the Paltas, a people

"1. See Jijón y Caamaño, in Boletin de la Sociedad Ecuatoriana de estudios historicos Americanos, No: 6, Mayo-Junio, 1919, Quito-Ecuador, p. 387. In support of this theory Sr. Jijon adduces partly linguistic, partly ethnographic evidence. In western Ecuador there are several small rivers the names of which end with sa or za, which seems to indicate that they are of Jibaro origin (Labaza, Taguaza, Pastaza, and others). Rivet and Beuchat erroneously explain this termination as an abbreviation of the Jibaro word intsa, 'river'. In reality it is an abbreviation of the onomatopoeic word sasa, which means 'streaming water', 'water-fall'. The names of these rivers thus seem to show that the Jibaros once lived in these regions. This, however, is not quite certain since the onomatopoeic word sasa may occur in different Indian languages. In fact, in the Quichua language it occurs in the form sas. The other linguistic derivations adduced by Sr. Jijón are quite arbitrary and prove nothing, and of the ethnographic evidence, only the fact that head-trophies similar to those of the Jibaros have been known to the Indians of the coast, deserves attention."

which in the 16th century lived in the neighbourhood of the town Loja in southern Ecuador, were Jibaros. It is quite possible that this powerful nation has exerted a certain cultural influence upon other Indian tribes with which they have come in contact. Thus there is archeological evidence which seems to show that shrunken head-trophies of the same kind as are still in vogue among the Jibaros were formerly known to the coast tribes in both Ecuador and Peru (2). If some of these tribes formerly practised this peculiar custom, it seems to me probable that they borrowed it from the Jibaros."

"2. Jijón y Caamaño, op. cit., p. 388."

2: Stirling--XI (1930-1931) 1938 Jivaro

116, 172

"The high civilizations of the Andes at the beginning of the sixteenth century differed from the rather primitive culture of the Jivaros, mainly in superficial aspects. A study of the Jivaros today and of the ancient tribes of the western Andes, as viewed in historical perspective, seems to indicate that they merely represent different degrees of development from a common cultural background. Archeological sites examined by the writer in the valleys of the Upano and Namangosa Rivers demonstrate that the material culture of the Jivaros in pre-Columbian times resembled that of the ancient cultures of the highlands much more closely than do present-day survivals. Systematic archeological work in this area will do a great deal to further establish this relationship."

2: Stirling--61 [2] (1930-1931) 1938 Jivaro
116, 172

"Of all the accomplishments of the Jivaros, their custom of shrinking and preserving human heads has most caught the popular imagination. In spite of the fact that the general method of preparing these trophies hasbeen known for centuries, the legend persists that it is a most mysterious and carefully guarded secret.

The Jivaros themselves make no mystery of their methods, although they may be reluctant at first to speak of it in a personal connection, because of their suspicion of the possible motives of the white interrogator. The early descriptions of the methods used in preparing tsantsas are lacking in detail, while the majority of the many given in more recent years have obviously been based on the garbled second-hand accounts received from mestizos and missionaries living on the borders of the Jivaro country. Because of the interest in this subject I have thought it worth while to devote to it a special chapter.

Far from being an art developed only among themselves, it seems very clear that the Jivaros are the last group to retain what was, at the time of the first white contact, a widespread custom in northwestern South America."

2: Stirling--115 (1930-1931) 1938 Jivaro
116, 764, 797, 172

"Since the advent of missionary influence, the Jivaros in some places have been persuaded to bury their dead, which is usually done in the floors of the houses. There is archeological evidence that urn burial was formerly practiced in the Jivaro territory, and Figueroa describes this custom among the Mainas in the seventeenth century."

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

culture of an American Indian tribe more than four hundred years after Cortez and Pizarro.

It is not known how long the Jívaro have dwelt in the forest at the foot of the Andes. Their degree of isolation has been sufficient to make it difficult for most historical linguists[2] to assign Jivaroan dialects and languages (including the now extinct Palta) with certainty to any one of the recognized major language families of South American Indians. However, Greenberg[3] has suggested that Jívaro and Candoshi, along with several other languages, belong to a broad "Andean-Equatorial" family which comprises a great number of languages from northern to southern South America.

Archaeological evidence that I have recovered indicates that at least a portion of the present area occupied by the Jívaro was inhabited by pottery-making (and presumably horticultural) populations at least as early as two and a half millennia ago. Small test excavations in the middle Río Upano Valley, undertaken in 1957, revealed two different ceramic complexes in association with charcoal which provided radiocarbon dates of 609 B.C. ± 440 years and 1041 A.D. ± 160 years.[4] However, the pottery of these two prehistoric complexes is sufficiently different from present-day Jívaro ceramics that it seems difficult to establish a direct cultural connection with certainty. The earlier complex, named "Ipíamais," was discovered southeast of the mestizo village of Huambi in association with artificial earth mounds and ridges, evidence that suggests the possibility of a relatively dense population at that time. The later ceramic complex, termed "Yaunchu," was found near Sucúa and Macas and contained large numbers of specimens of the "red-banded incised" style of pottery recovered in a limited quantity by Collier and Murra[5] in the adjacent highland province of Azuay, which is the source of the Río Paute. It seems clear that the prehistoric populations